لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

KHILAFAT LIBRARY

THE REVIEW OF RELIGIONS

October 1965

ان شر الدواب عند الله الذين كفروا فهم لا يؤمنون ، الذين عاهدت منهم ثم ينقضون عهدهم فى كل مرة و هم لا يتقون ، فاما تثقفنهم فى الحرب فشرد بهم من خلفهم لعلهم يذكرون ،

Surely, the worst of beasts in the sight of Allah are those who are ungrateful. So they will not believe. Those with whom thou didst make a covenant ; then they break their covenant every time, and they do not fear God. So, if thou catchest them in war, then by *routing* them strike fear in those that are behind them, that they may be admonished.

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the Renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death by crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and the revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers, not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his Second Khalifa.

The new Caliph undertook a vast programme particularly of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

For inside Pakistan

Nazir Islah-o-Irshad
Sadr Anjuman Ahmadiyya,
Rabwah, West Pakistan.

For outside Pakistan

The Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid,
Rabwah, West Pakistan.

Printed at the Nusrat Art Press, Rabwah, and Published by M. Masud Ahmad B.A.,
for the Sadr Anjuman Ahmadiyya, Rabwah, West Pakistan.

The Review of Religions

A Monthly Magazine Devoted to the Cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITORS

S. D. AHMAD M. G. AHMAD

ASSISTANT EDITOR

CH. ALI MUHAMMAD B.A., B.T.

Contributing Editors

Mr. Nafees-ur-Rahman A. G. Soofi,
Prof. Chaudhry Muhammad Ali M.A.
Mr. Bashir Ahmad Orchard, Br. Guiana
Khan Abdur Rahman Khan Bengalee, U.S.A.

Annual subscriptions including Packing and Postage :

1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other Sterling Areas	... £1.
3.	U.S.A. and other Dollar Areas :	... $3.00

Note :— All Cheques and Drafts should be on any bank in Pakistan. But if these are on any foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be sent in addition to the subscription as above.

CONTENTS

		Pages
1.	Church Disavows Christian Ideals ...	287
2.	Dilemma of the welfare State-II *Dr. M. Nasim, London.* ...	291
3.	The Islamic Creed *Prof. Habib Ullah Khan, M. Sc.* ...	300
4.	Book Reviews ...	318

KHILAFAT LIBRARY

نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN.

Vol. LIX **OCTOBER 1965** **No. X**

Church Disavows Christian Ideals

For centuries the Christian West has criticized Islam as the religion of sword, bloodshed and war, in contrast to the pacific Christian theory of turning the other cheek. Assuming that Islam made and allowed use of the sword, the question arises who took to the war path first, the Prophet of Islam or his persecutors. After suffering 13 long years of violent intolerance in Mecca—his home town—he took refuge in far off Medina to escape the planned death by his oppressors. His enemies were soon at his heels with a big army and grim determination to wipe out the small community of Muslims as a body.

The Prophet met sword with sword to protect his life and liberty in terms of the Divine injunction "Fight till profession of faith is solely for the sake of God".

Turn-the-other-cheek theory may be a good line for the individual in his limited social circle, and certainly is in certain circumstances, but not for a nation particularly when a fundamental right is threatened, involving the happiness, faith and future of many men. The West would run out of cheeks if it cared enough for the Christian teaching. It must turn, and in fact it has already turned, for guidance to the Holy Prophet Muhammad, the so called Prophet of the sword (God forbid). The United Church of Christ openly affirmed the stand of the Holy Prophet of Islam in recommending to the Government of the United States a "Policy of military and political firmness in dealing with communism", and urging upon it as a '*must*' the maintenance of "arms strong enough to deter any further expansion of communism by force".[1]

This attitude of the Church reflects a realistic approach to the world situation. According to Rev. Dr. Ben M. Herbster, all world situations threatening principles vital to the survival of the human race and human values call for realistic and appropriate remedies and cannot be the subject of half-baked pseudo-idealistic theories which are more likely to encourage aggressors than to reform reprobates, and are suited to a mendicent society which seeks to survive through cringing submission to indignity. We welcome this open change in the attitude of an influential denomination of the Christian Church and hope it will mark the beginning of a better understanding and greater appreciation of the Islamic faith and its great Founder by the West. A similar view finds expression in The Christian Science Sentinal which commends military build-up "as a means for

preventing wars".[2]

A Roman Catholic bishop has much more pronounced views on the subject of self-defence.

"Evil must be opposed even if so doing brings on a nuclear holocaust." The Apostolic Delegate to the United States, the Most Rev. Egidio Vagnozzi, declared in a sermon at the Pentagon. "If we are to possess in an increased measure the peace that Christ won for us on the Cross" he said, "We must be willing to suffer, even to fight to attain that peace of Christ. Not even the ominous shadow of the atomic cloud can bring about our surrender to evil. So we are ourselves not to provoke, not to oppress, not with any desire to use the arms,.....but simply to defend our courtyard, the courtyard of liberty, of peace and of hope".

Addressing himself to the Pentagon workers Archbishop Vagnozzi said that military men can serve the cause of peace, "Even men whose career appears to be that of war with all its sufferings and devastation, acutally by their preparedness, and determination to promote peace in the world", he said, "and by promoting peace they protect humanity from untold horrors, destruction and possible nuclear annihilation".[3]

Another Church authority questioning the entire fabric of Church belief on the much vaunted pacifism of Christianity expresses himself on the irrelevancy of Christian belief to the modern age in the following words:

"What about to-day's Churches? Are they the moral bases in America that they once were"? Answer by Dr. Liston Pope, Dean of Yale University Divinity School.

"I would rather doubt it, but what is the total impact of religion in America upon our morals and culture! I think it probably has been a diminishing impact in the country. The real problem is that of interpreting the meaning of Christian ethics for our kind of society. If you take the commandments of Jesus, it is almost impossible to live by them "literally" in our kind of world. You cannot always be "turning the other cheek" or "foregoing 70 times 7". You may ask an individual to do so but can you ask a nation to do it? Or a businessman, if he did he will probably be unsuccessful as a businessman"? [4]

KHILAFAT LIBRARY

REFERENCES

(1) New York Times dated March 22, 1962.
(2) Christian Science Sentinal May 19, 1962.
(3) Washington Post April 21, 1962.
(4) U.S. News & World Report May 21, 1962.

KHIL... LIBRARY

Dilemma of the Welfare State II

Dr. M. Nasim, London.

Continued from May 1965 issue of the Review

Not only a welfare State is now an accepted ideal of all the governments in the world, no matter in what stage of devolopment they are, but internal social welfare programmes have increased and expanded with the growing realisation that the development of human resources is the real key to a better way of life for the peoples of all countries and that relieving poverty, ill-health and misery is an important task of maintaining peace. The focus of of such activity is the United Nations, where the Department of Economics and Social Affairs of the U.N. Secretariate administers a world-wide programme of research, technical assistance, community development and information. The principal organ of the U.N. in the social field is the Economic and Social Council Policy recommendation for the groups are developed by the U.N. Social Commission and carried out by the Bureau of Social Affairs and Advisory Welfare services.

Other social welfare activities are carried on by specialised agencies which have been established by intergovenmental agreements and are conducted by the U.N. Economic and Social Council. The World Health Organisation (WHO) helps to combat diseases and epidemics throughout the world. The United Nations Educational, Scientific and Cultural Organisation (UNESCO) assists governments to eradicate illiteracy. The Food and Agriculture Organisation of the United Nations (FAO) seeks, among other things, to overcome chronic food shortages. The U.N. High Comissioner for Refugees supervises the application of the international convention relating to the status of refugees. The oldest of the special agencies is the International Labour Organisation (ILO) which gives special attention to the problems of income, security and labour legislation. [1]

By undertaking a huge expenditure on social, medical and other utility services England and Scandinavian countries have

become Welfare States, while other states both in Europe, Asia, and Africa are trying to achieve that goal. As human knowledge progresses and new inventions are coming into existence, it goes without saying that the expenditure on welfare services will continue to increase.

In itself a Welfare State is undoubtedly a noble ideal to achieve and is in consonance with the teachings of all the great religions of the world including Islam which lays special emphasis on alleviating poverty and distress as has been stated above.

But as a result of the working of the social services it appears that an undue, if not sole stress has been placed on "material welfare", as they are concerned in the first instance, with meeting basic needs, with overcoming such evils as poverty, sickness, inadequate and low standard of housing. Psychological and spiritual needs seem to have been bypassed. This non-recognition both by individual and community of the fact that there are ends other than 'material welfare' to be pursued and there are loyalties which go beyond this state, has produced some strange results.

KHILAFAT LIBRARY

Steady increase of Crimes.

In all Welfare States today the standard of living is rising. Never before in England has this standard attained such a high water mark; yet it is strange to say that according to recent statistics at least a million indictable offences known to the police were committed. There were lots of other property offences which were not reported. A survey suggests that employers increasingly condone theft to avoid unpleasantness, adverse publicity and in full employment, the difficulty of filling vacancies. Some aspects of the affluent society seem to be responsible for this increasing tendency to commit a crime. The intensive advertising of consumer goods, the use of hire-purchase schemes to sell them are obvious examples. Mass media of news and entertainment and the increasing mobility of wage earners give them a close acqauintance with more expensive ways of life, and thus a stimulation of a desire to have them. If they could not be obtained by honest means then obviously unfair and dishonest means are adopted.

In feudal societies a man's status is limited by the position which he occupies. But in modern societies which boast no social frontiers, no barriers of advancement, the emphasis is laid on the individual's chance to improve his status and such emphasis carries an implication that it is expected of him. If he fails to 'get ahead' he is a failure.

CAMILA AT LIBRARY

In the words of Dr. Walker :

> "To this extent enhancement of status might be said to be a goal which these societies actually force upon the individual."[2]

In unscientific terms it is called the "rat race".

The rules of the game vary with societies. Some, such as ancient religions, make a fetish of the rules ; others of winning the game. Some individuals, indeed prefer a straightforward game of bridge or golf—or even soccer. To others only winning matters. The individual has thus several choices, he can accept the goals and the rules. He may rarely accept the rules but not the goals, which leads to monastery. He may, like the beatniks, renounce both goals and rules. Finally he may accept the goals but improvise his own rules or as Dr. Walker puts "institutionalised means are discareded in favour of unorthodox ones." That, according to this theory is the cause of the crime. America has a society which sets great store by economic affluence and social ascent. Yet it contains many who cannot attain those ends by legitimate means. The solution is "innovation" and where material wealth is involved that means fraud, embezzlement, blackmail, and theft.

Thus it seems "successful" society will generate the strains that lead to crime among the weakest. The faster the "rat race" the more tempting it becomes for little rats to cut the corners. This is the melancholy prospect of societies dedicated to growth, expansion, and yet higher standard of living.

We are thus witnessing the strange phenomenon that both in Europe and America in all classes with the steep and steady rise in the standard of living there is a steep rise in the rate of crime, including all property crimes.

It is usually in prosperity that an individual or the majority of the community rely more and more upon material means and their moral sense of right or wrong is either dulled or lost. Everyone becomes concerned with his own desires and happiness. The sense of human sympathy and fellow-feeling is lost and thus selfishness grows. With the decline of moral checks, greediness grows, and the more one gets, the more one wants. One does not feel content with what one has and there is always a restlessness and eagerness to acquire whatever one thinks he ought to have by whatever means whether legal or illegal. It is thus we find the alarming increase of crimes in welfare countries, where the state looks after the well being of its inhabitants.

Another startling result of the unbalancing peace of mind is that when anything happens which causes shock or disappoinment, people, even very well-to-do, try to end their lives. We thus, come to another growing evil of the affluent society namely suicide.

KHILAFAT LIBRARY

Suicide

Statistics and statements by experts who have compiled reports in all parts of the world on the problems of suicide in its many forms in the present age, are agreed that the rate is higher in Welfare States and prosperous nations than in many countries with reactionary governments and low standard of living.

Peter Sainsbury says :

> "Twenty five percent of suicides in London had some abnormality of personality. The external stresses that were thought to have precipitated suicide were socially derived in a third of the cases. Physical illness was a factor in a quarter. Both tuberclosis and cancer were common among the suicides than among the population at large. Mental illness was the principal cause of suicide in a third of the cases." [3]

When people are uprooted from their old surroundings

and settle in new towns, it is found that the suicide rate often increases there, and so does the amount of mental illness in that area. It happened at Crawley in Sussex, where women complained that the 'sameness of life' depressed them.

> "Yes, this new town is splendidly planned in one way," said a woman, who had attempted suicide there, "and the shopping centre is magnificient. But it is soulless. Everyone is the same and everybody seems the same. There is no escape from monotony. The houses are clean and neat but the people do not mix. The planners just never thought what happens to human beings with individual likes and dislikes. For the woman it is like living in a vacuum. I had nervous breakdown after I had been there two years. I missed the cosiness of life where we had been before. There we lived in rather a drab, old fashioned house, but we had friends. There were individual shops where you could chat with the shopkeeper and exchange gossip. Here it is all super-markets, just impersonal. I think that is why so many people steal in super-market. They would never do it from a shop where they are friendly with the owner. But they resist the impersonality of the super-markets even though they may not realise this, and that is an act of defiance against the soulless system of the silent walk round and the wire basket".

Between 1955 and 1960 there were many complaints of the incidence of depression and mental illness in a number of New Towns in England and it was alleged on account of regimentation and lack of creative facilities. As a result, now in planning definite improvements are being made to eliminate causes of depression and mental illness.

Lord Taylor, an eminent psychiatrist says in his report to

the Royal Society of Health at Eastbourne, "Homes must be built in clusters off main roads, big enough to support their own primary schools; shops must be within pram-pushing distance of homes. Public houses must be small and friendly. There must be churches of all denominations ready for the day when the mass of population return to them as many of the middle classes had done" The most vital need was for steady employment. Anxiety over work was the commonest precipitating factor in psychiartric illness. There should also be a reasonable possibility of changing jobs without moving home if work was to be associated with real happiness.

Hampstead, one of London's most prosperous and affluent suburbs, had the highest rate of suicide in England and Wales in 1954. A social welfare worker explaining the cause of suicide said :

KHILAFAT LIBRARY

> "The same ordinary people, if they lived in Islington, or Battersea, or Lambeth, or some other part of London, where there were many other people equally as poor, or as lonely as themselves, might survive much more easily. But in Hampstead they see themselves surrounded by prosperity and affluence, by gracious living which they yearn, and the contrast is too great. For in Hampstead there are undoubtedly vast gulfs which separate one section of the community from another. In this respect there is contrast with Chelsea where, in coffee bars and cafes and pubs, there is somewhat greater fraternising between all classes even though this may be purely on a casual basis. But Hampstead is a place where social barriers are tightly drawn and where an affluent middle class keeps to its own narrow circle of acquaintance much more rigidly. It is this sense of loneliness and frustration in the midst of affluence which causes so much depression and melancholy."

The most marked change in methods of suicide in the Welfare States has been the increasing use of drugs for this purpose. In former days, people used to take their lives by gassing themselves or cutting their throats, or jumping down from heights. In this scientific age and National Health Service, drugs are mostly used for this purpose. Dr. Kessell of Edinburgh says in an article in Medical World of October 1962 :

"Tablets sufficient to endanger life can be found in the cupboards of most houses. Not only are they frequently prescribed with a libertarian attitude amounting almost to abandon, but it is common for patients to retain stocks of medicine left over after a spell of treatment. Few efforts are made to discourage this. Of 211 patients admitted to the Royal Infirmary of Edinburgh in the first six months of 1962 following a suicide attempt and referred to me, 165 (78 P.C.) had taken overdoses of drugs, all but thirty two from doctors' prescriptions, only forty six had used other means."

Commando Sita-Lumsden says, in The Lancet, "Sleeping tablet suicides have greatly increased in recent years. A potential suicide may obtain large quantities merely by going to a doctor with a story of 'nerve' or insomnia" .

From a study of facts and figures it has been proved that in those civilised communities where religion and secular restraints have either been relaxed or removed the rate of suicide is much higher than in those where religious and secular controls still hold sway. Dr. A. Torrie, Medical Director of the National Association for Mental Health, addressing a conference in London in 1951, said that more than half the students at Oxford who were absent for sickness were suffering from psychological disorders. The suicide rate among the undergraduates there, in 1946 and 1948, had been seven times that for young men outside Oxford.

In 1959, according to Sir Allan Rook, Senior Health Officer

at the University of Cambridge, suicide was ths second commonest cause of death among the undergraduates. During the ten-year period from 1948-58 there were fourteen undergraduates that is 21.3 per 100,000 living compared with 4.1 for that age group in England as a whole. The corresponding figure for Oxford was 26.4. Thus the rate of suicide is higher at Oxford and Cambridge than at any other university. A young man who had actually contemplated suicide at Oxford said :

"I came from a mining town in the north. My people are workingclass and naturally, those are the people with whom I have always been most at home. When I came up to Oxford I felt hopelessly isolated. When I went home I had lost touch with the working class people; I realised we had little in common and I was unhappy about it. I had a guilt-complex about being ashamed of my upbringing. But at the same time I did not mix easily with the ex-public school types at Oxford, I felt very lonely and inadequate, not really fitting in anywhere. It is all right for the public school chaps here, they have money and get on with the girl students because the girls are mostly their own types.

"I worked hard at Oxford, but I found I needed pep pills to make me concentrate. Then drug taking became a habit, until one day I really wondered whether it was worthwhile going on. Whether the rat race lead anywhere and I seriously thought of ending my life. Fortunately, I could not think of the best way to do it quickly. Luckily I had the sense to go and see a doctor. He arranged for me to go to hospital and have treatment. Since then I have felt differently, but it was a near thing."

Professor Castairs of Edinburgh University declared in a Reith Lecture :

"Human beings need something more than physical comfort and tranquility. They need a sense of values to give significance to their lives."

In a welfare state the values get mixed up and the material benefits hide the less obvious but more important spiritual assets.

Since World War 11 more uninhibited generations have grown up, young people with less regard for the traditional taboos and prejudices which in the past frequently held them back from experiments in mating on a basis of emotional compatability. In many countries in the West this experiment seems to be gaining favour, so much so that many teenage girls today suffer from an abnormal dread of being "left on the shelf" if they have not found a "steady" boy friend by the age of seventeen. In the United States there have been a large number of school girls in recent years who have committed suicide because they had no found a boy friend by the age of fourteen. "Steady" is a symbol of a girl of twelve to fifteen.

KHILAFAT LIBRARY

Suicidism as it appears today never existed before. Modern man is losing his unified religious outlook on the world; this loss means intellectual and moral disquietude and anarchy; for it means more or less violent rejection of the old values; it is struggle between the incomplete new outlook and the old one; the modern man is unready, incomplete and inconsistent. He is tired, wearied, nervous, irritable from the struggle. He does not get full, fresh enjoyment out of life — hence he falls into despair very easily and voluntarily departs from life. With the disappearance or weakness of spiritual moorings, the rudderless boat is incapable of facing the storms and vicissitudes of life. Economic factors have a considerable influence upon the spiritual condition of the community. Man is not a soul without a body. But neither is he a body without a soul. The manner and method of production and the whole economic order of a community have a considerable influence upon the initiation and development of man.

(To be continued)

REFERENCES :

1. Encyclopædia Britannica Vol. 20 P. 907 H
2. Dr. Nigel Walker : Crime and Punishment.
3. Peter Sainsbury : Suicide in London.

The Islamic Creed

Prof. Habibullah Khan M.Sc.

An article captioned *My Creed* appeared in *The New Zealand Rationalist and Humanist* (Vol. XXVI No. 5 & 6 January and February 1965) by Mr. F.M. Price M.A., a scientist and an ardent Rationalist. He is also a firm believer in the Theory of Evolution as advocated by Darwin and others. Unfortunately his knowlege of religion is limited to the Bible only. And who does not know that modern science and the Bible are diametrically opposed to each other as regards the creation of the universe and the creation of man. The author, therefore, takes a serious view of these foundamentals in his article.

In the following article Professor Habibullah Khan deals with the Islamic conception of these fundamental questions.

Editor.

KHILAFAT LIBRARY

To my mind Rationalism and Humanism as advocated by the learned author is also a cult and a sort of religion. As such, I have read the article *My Creed* and the rest of the magazine with great care and attention. My impression is that Rationalism is a reaction of the clash that exists in the teachings of the Bible and the present day science. In this article as well as in others there are frequent references to Biblical statements which are, or appear to be, in direct contrast with known facts of science. When one finds contradictions in the religious beliefs on the one hand and established facts of science on the other, the mind naturally revolts against religion and there is a tendency to break away from it completely.

In the lines that follow I do not propose to defend the present day Christianity or the Bible. I consider them completely out of date. Due to frequent changes that have been incorporated in the text of the Bible it has lost its authenticity. Moreover it falls short of the present day requirements. Here I wish to give my comments in the light of the Holy Quran and the teachings of Islam as I understand them.

In the first part of the article the learned author has enumerated some facts regarding the age of the earth, the life on earth and man on earth. These facts have been marshalled to show that there has been a gradual development in the life process and that the appearance of man marks the culmination of the process of evolution.

KHILAFAT LIBRARY

Regarding the origin of the earth the Holy Quran points out that it has reached its present state after passing through six distinct stages, each stage being of a pretty long period. It does not mention the actual time and leaves it for the scientists to discover and determine. In a different context Sir Jeans in his book, 'The world Around us' points out that :

> "The age of the earth is 3000 million years, the age of life on earth is 300 million years, and the age of man on earth is 300 thousand years."

This confirms the view that we can assign distinct stages to the development of earth and all that exists on it. Our knowledge about the distant past is still very meagre and the future scientists will perhaps be in a better position to pin-point the exact stages.

Regarding the origin of man the Holy Quran confirms the view that there has been evolution but the course of that evolution as described in the Holy Quran is different from what Darwin and others have pointed out. If I have rightly understood, they believe that life on this planet started from uni-cellular plants and animals and man finally developed as the culmination, his progenitors passing through all stages from crustacean,

fish, amplibian and cold-blooded reptiles to warm-blooded mammals.

The Holy Quran, however, points out that man was not evolved accidentally out of some lower animals but that his development as a distinct species, quite different from all other forms of life, started simultaneously with the development of this universe. Even when the planets and stars had not assumed their presnt shape and were still in the form of a whirling cloud, man, or rather what was going to be man, existed in his very early stages as lifeless matter destined to become man in due course. After the formation of the sun, moon and stars man also made his appearance on the earth. At one stage he was a mere particle of dry dust. Then coming in contact with water he started on a journey where life was going to be infused into him.....when he was going to assume the form of a life-cell. Soon he began to grow, somewhat like a plant, with restricted movement, perhaps each individual starting life independently. His mental faculities were very primitive and he hardly recognised anybody. Then came another stage when he assumed his present shape and began to multiply through human sperm.

It will not be out of place to quote some of the relevant verses of the Holy Quran :

(*i*) "There has certainly come upon man a period of time when he was not a thing spoken of." (Chapter 76, verse 2).

(*ii*) "He has created you in different forms and diferent conditions." (71 : 15)

The verses probably refer to the time before the creation of the heavenly bodies or when man was hardly a speck of dust, hardly capable of being called man.

(*iii*) "And Allah created you from dust, then from a sperm-drop, then He made you pairs." (35 : 12)

(*iv*) "And He began the creation of man from clay (i.e. wet earth). Then He made his progeny from an extract of an insignificant fluid. Then He fashioned him and breathed into him of His spirit." (32 : 8-10)

(*v*) "And we made from water every living thing." (21 : 31)

(*vi*) "And Allah has caused you to grow as a good growth from the earth". (71 : 18)

(*vii*) "We have creatd man from a mingled sperm-drop that We might try him ; so We made him hearing, seeing." (76 : 3)

(*viii*) "Verily, We created man from an extract of clay ; Then We placed him as drop of sperm in a safe despository, then We fashioned the sprem into a clot ; then We fashioned the clot into a shapeless lump ; then we fashioned bones out of this shapeless lump ; then we clothed the bones with flesh ; then We developed it into another creation, So blessed be Allah, the Best of creators." (23 : 13-15).

There is absolutely no contradiction in these statements. In these verses reference is made to the different stages through which man has passed.

The story of Adam & Eve

Unlike the Bible, the Holy Quran does not say that Eve was fashioned out of Adam's body. As pointed out above in the early stages of development each individual was created independendly of the other and later, they formed pairs. Then the creation started from a mixed sperm-drop.

Garden of Eden.

According to the Holy Quron Adam was not the first man. However, he was the first Messenger of God and the first Law-giver of mankind. He lived some 6000 years from now. At that time the world was inhabited by cavemen who lived separately in mountain caves and had absolutely no civilization and no society. Adam organised them into a society and taught them to live together.

Scientists are agreed that human society started from the Arabian peninsula. Adam lived in some part of this land, perhaps the one between the Tigris and the Euphrates where there were gardens and abundance of fruits and foliage. It was from this part of the land that Adam was forced to migrate under the stress of circumstances and due to some misjudgment of

current affairs. We Muslims do not believe that Adam lived in Heaven or in Paradise and was expelled from there. Such a view is completely untenable in the light of the Holy Quran.

Here I would like to give a quotation from the *Introduction to the Holy Quran* by Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, present Head of the Ahmadiyya Movement in Islam, he says :

> "In short, the Quran teaches that man's physical creation and development are the result of a process of evolution and in the same way his intellectual development is also the result of a process of evolution. Adam was not the first human being but was the first human being whose intellect was capable of accepting and bearing the responsibility of revelation. The Quran nowhere states that God desired to create man and therefore created Adam. The Quran expressly states that God desired to appoint a "Vice-gerent upon earth" and appointed Adam. This shows that at the time of the appointment of Adam as God's Vice-gerent on earth there were human beings dwelling upon the earth but none of them had become the recipient of divine revelation since their mental faculties were not fully developed. When the development of human intellect reached the stage where man became capable of forming a society and living in accordance with an organized system, God sent His revelation to Adam ——— and he thus became the first prophet ——— and the revelation received by him comprised a few clear and simple social laws and a simple explanation of some of the divine attributes".

The "Saviour"

Now I come to the second part of the article where there is a discussion about the need of a saviour. It has been said in the article that :

"Muslims, Hindus, Buddhists and Jews all decline to recognise him (Jesus Christ) as divine and a Saviour of man".

In the first place the statement is not quite correct. We Muslims believe that there is nothing divine about Jesus Christ but we do believe at the same time that he was a true prophet of God and a Saviour of Israelites in the sense in which Adam, Noah, Abraham and Moses were Saviours of their respective peoples. The Holy Quran says :

i) "O people of the Book (i.e. Jews and Christians) exceed not the limits in your religion, and say not of Allah anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allah." (4:172).

ii) When the angels said :

"O Mary, Allah gives thee glad tidings of word from Him ; his name shall be the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness to God ;———And God) will make him a Messenger to the Children of Israel"———(3:46-50)

Thus we accept and honour Jesus Christ as a prophet of God and a "Saviour" of the Isrealites in the sense that he was only a Messenger of God. But as a divine being and a Saviour of mankind in the sense that he took upon himself the sins of all mankind and redeemed them by his sacrifice we reject him in toto. According to the Holy Quran Adam did not commit any sin. His misjudgment of a certain affair was purely an error of judgement. And that too was the result of his forgetfulness and Adam had no intention of disobeying God. Moreover, sin does not go down to posterity by inheritance. Every man is born with a pure soul and is chaste by birth. It is the parents or the society that instils evil thoughts into the heart of man.

The Holy Quran says :

"So set thy face to the service of religion as one devoted

to God. And follow the nature made by Allah — the nature in which He has created mankind." (30:31).

We also do not believe that the sin of one man, Adam, if ever he committed a sin, can make the whole mankind sinner. The Holy Quran says :

> "He who follows the right way follows it only for the good of his own soul : and he who goes astray goes astray only to his own loss. And no bearer of burden shall bear the burden of another."
>
> (17 : 16)

KHILAFAT LIBRARY

God

In the last part of the article there is a discussion about the existence of God. In this connection two theories, namely, the 'Expanding Universe Theory' of astronomers such as Jeans, Lovell and Martin Ryle etc. and the 'Eternal Universe Theory of J. B. S. Haldane, Hoyle and Holmberg have been mentioned. From the discussion it is quite clear that scientists themselves are divided in the matter and so far they have not come to any definite conclusion. Both the theories are at best mere guesses and have no indisputable data to support them. They cannot be called scientific facts as yet and are mere whims of a handful of men who are not themselves convinced of what they are propounding.

As opposed to these, there are a number of God's Messengers —— some hundred thousand or more — men of indisputable integrity, honesty, and wisdom, men who possessed all that is best in human nature, who, by their personal experience proclaimed God's existence and proved in their practical life that they received guidance and help from Him. They lived in all ages and appeared among all nations. How can their testimmony be denied or ignored. If the views of Jeans, Lovell, Haldane and Hoyle carry any weight how can we dismiss the authority of such a large number of reformers and prophets whose names have come down to posterity with honour, dignity and reverence.

Probably it might be said that the views of scientists are

based on observations and reasoning. So they must be accepted. I say, what, after all, is a scientific fact? Something that is established by exprience and experiment and appears reasonable. That God exists has been the experience of not only God's Messengers but also of quite a large number of people who followed them and fashioned their lives and conduct according to their instructions.

What has been said above is not a fancy or a myth that cannot be proved. There are thousands living at the present time who have had that experience even today. We, Ahmadiyya Muslims, believe in a living God who speaks even now as He spoke to Abraham, Moses, Jesus and Muhammad (peace be on them all) in the past. The Almighty God to whom the Holy Quran invites attention is not a "force so far distant that it ceases to be a person to worship and supplicate and to regard as watching our every movement and insignificant action". The writer of the article is completely ignorant of Him when he writes that "It becomes, instead, a nebulous and remote thing of merely academic interest. It becomes what might be called a law of nature, neither cruel nor kind to us, but quite indifferent to prayers or worship".

According to the Holy Quran the Originator of this universe and the Creator of mankind is All-Powerful, All-seeing, All-knowing, Self-Sustaining, Most forgiving, Compassionate, the Author, the Creator and the Repeater of life, the Everlasting, the First and the Last, the Lord of Majesty and Bounty and the Possessor of all excellent attributes. He is not nebulous and remote but is nearer to ourselves than our jugular vein as is proved by His response to our supplications.

It is wrong either to regard Him as a mere law of nature. Though there is a method and system in His creation, what scientists call law of nature yet He is not a slave of those laws. Ordinarily properties and behaviour of all substances are uniform. All our knowledge and all science is based on the fact that under a given set of conditions each substance exhibits a definite behaviour which can be predicted and relied upon. For example, the fire burns and the poison destroys life.

But, when God so pleases, the fire ceases to burn and the poison loses its destructive or poisonous character. When Abraham was thrown into fire he remained unhurt. You will say it is a myth but it is not. The Prophet of the present time, Hazrat Mirza Ghulam Ahmad of Qadian (India) (1835 - 1908), the Founder of the Ahmadiyya Movement in Islam, who claims to have come in the garb of all prophets, says in one of his writings :

> "If you are in doubt about the powers of God and regard the miracle of Abraham as a mylh, then cast me into the fire. It will do me no harm".

Once a boy named Abdul Karim who had come from a long distance to learn Islam at his feet was bitten by a mad dog. He was sent to the sanitorium for special treatment. The boy recovered but after some time he again developed symptoms of hydrophobia. His case was referred to Government specialists who had treated him previously. They telegraphically replied, "Sorry, nothing can be done for Abdul Karim". According to medical science he was incurable. Hazrat Ahmad (peace be on him) felt greatly grieved and prayed to God for his life. Apparently he was praying for the impossible but He had a firm faith in his Creator and His powers. Very soon God Al-Mighty, informed him that his prayer was heard. To the surprise of all medical men the boy survived, lived a normal, healthy life for 34 years after the second attack of the trouble and died a natural death This is a hard fact, no myth, no fable. Still there are men alive who can bear witness to this episode.

The above event illustrates that God has an active control over things and He fashions our destinies as He pleases. It also illustsates that He is kind and benevolent and is not indifferent to prayer or worship. I have a personal experience that God's help came within matter of a few minutes and the prayers were heard much sooner than I could imagine. There are thousands among us Ahmadies who have had that experience.

Perhaps it might be said that things might have taken the desired course by chance or that what has been said above is only a boastful

talk. It is neither an empty boast nor a chance coincidence of things because it can be proved anytime, anywhere on earth. Only five years back (March 1960) Dr. Billy Graham, the famous Christian evangelist went to Africa on a tour. In East as well as West Africa the Ahmadi Missionaries challenged him to prove the truth of his doctrines by the acceptance of prayers. It was suggested by them that thirty such patients (10 Europeans, 10 Asians and 10 Africans) should be selected by doctors as, in their opinion are almost incurable. They should be divided half and half by lot and each party should pray for the recovery of its own patients. God Al-mighty will hear the supplications of the party who is in the right and whom He favours. This prayer-duel will not only benefit the dying patients but will also prove which is the true religion at the present time.

These challenges, repeated wherever Mr. Billy Graham went in Africa, received great publicity and stirred great enthusiasm not only in Africa but in many parts of English knowing Europe and Americas. Billy Graham was exhorted by his own co-religionists and many others to accept the challenge but he dared not do so. He simply said, "I have come to preach and not to pray". To deliver an oratorical sermon is one thing but to receive God's succour in time of need or the hour of trial is quite another. The confidence with which this challenge was made proves that Islam is a living religion and is an everlasting truth and that there is a Benevolent, Merci-God overhead who responds to prayers and is ever ready to help those who seek His forgiveness and obey His behests.

This is an experimental proof of God's existence. The experiment can be tried by anybody, any where. This is an ill-ustration of what Hazrat Ahmad of Qadian had said long ago.

He said :

> "O ye men who dwell on earth and O ye human souls who inhabit the East and the West ! I invite your attention with all earnestness and force to the fact that Islam is now the only

LAFAT LIBRARY

true religion on earth and the true God is the one which the Quran has described and that Muhammad (peace be on him) is the only Prophet who lives spiritually for ever and whose majesty and sanctity shall never fade.....As a result of his love and obedience to his insturctions we are honoured by the Holy Spirit and direct communication and conversation with God and become the recipients of divine signs".

Every student of science knows that to demonstrate the presence of X-rays and other radiations, or of oxygen and hydrogen certain experimental conditions must be fulfilled. So also to hear the voice of Allah and to receive His favours one has to conform to a certain way of life and has to throw oneself before Him in all humility and earnestness. Then alone God showers His blessings and manifests His favours. Whosoever desires to have a personal experience should follow the above instructions. Addressing his opponents Hazrat Ahmad of Qadian once suggested that despite the signs he had shown and the arguments he had offered if they were in doubt about the truth of his mission they should seek guidance from God. Without any prejudice or bias against his person they should earnestly and fervently pray to God for forty days. God would certainly hear them and guide them to the right path. Such an offer can only be made when one stands on a firm ground and is dead sure of God's help and of His Benevolence and glory. This experimental method is open to all mankind and has a special appeal for the scientists and the sceince-minded. Let them try this recipe and see the result for themselves. The prayer should be offered with an open heart, without bias or prejudice and with an honest desire to follow God's guidance. I am confident that the door shall be opened to anybody who knocks, not merely to ridicule but to obey and follow with humility and earnestness. What greater proof is needed for the existence of God.

The lives of all prophets bear ample testimoy to the fact that God exists and that He never betrays His servants and never fails them in in their hour of need and trial. They are

abused, persecuted, boycotted and driven out from their homes. Their followers also suffer every concieveable torture. Still they succeed in their mission and their names go down to posterity with honour, reverence and love. They are helpless and alone in the beginning. Their views and teachings run counter to prevatent thoughts and cook country-wide resentment. This finally takes the from of active opposition and enmity. Monarchs and ministers, priests and elders, the learned and the illiterate, all combine to oppose them tooth and nail. They try all types of tactics, exerting political and social pressure, fabricating lies and fanning hatred against their person and their followers. The question arises: how do they bear this inhuman treatment ?

Well, it is the hidden hand of God, hidden from the ignorant masses but vivid and visible to His messengers that sustains them throughout, guides them to the right path and makes them successful in the end.

KHILAFAT LIBRARY

Perhaps the most doubtful case in this respect is that of Jesus, son of Mary, whom, the Jews put on the Cross and apparently killed him by crucifixion. But he too, was under the care and protection of God and was not forsaken. Under the pain of crucifixion he fainted and looked almost dead. But due to the severe storm that was raging at the time and was followed by an earthquake he was hurriedly taken down from the cross while he was still alive. He regained consciousness and joined his disciples in secrecy till his wounds healed up. Then he came to India via Afghanistan in search of the lost tribes of Israel He lived in the valley of Kashmir and died a natural death at the good old age of 120. Now he lies buried at Srinagar, Kashmir. Jesus (peace be on him) never died on the cross and the evil design of the Jews miserably failed. In the words of the Holy Quran, Jesus himself said :

> "And peace was on me the day I was born, and peace there will be on me the day I shall die, and the day I shall be raised up to life again". (19 : 34).

Revelations

Lastly revelations are an indisputable proof of the existence tence of God. I shall not say anything about the Bible for it may be dubbed as a myth. The revelations of the Holy Quran and of the Promised Messiah of Qadian are hard facts which cannot be disputed and dismissed as myths. Only a few instances are given below:

KHILAFAT LIBRARY

1. The Holy Quran.

In the Holy Quran God says: "Verily, We Ourselves have sent down this exhortation (the Holy Quran), and most surely We will be its gurdian." (14 : 1). This promise has been wonderfully fulfilled. Despite many efforts to change the text of the Holy Quran it has remained unchanged during all these 1300 years. How could the Holy Prophet of Islam (peace be on him) make such a claim of his own when he knew full well that all previous scriptures and holy books had suffered mutilations and interpolations. He made this declaration because the All-knowing God had told him so. The Holy Quran is the only revealed book on earth which can claim and prove the purity of its text. This is a clear proof of the truth of Islam and the existence of a living, powerful God. It is a sign for those who ponder and pay heed.

2. The Panama and the Suez.

At one place the Holy Quran says:

> "He has made the two bodies of water flow. *They will one day meet.* Between them is *now* a barrier; they encroach not one upon the other.....There come out from them pearls and coral. And His are the lofty ships reared aloft on the sea like mountains. (55 : 20-25)

These verses purport to say that two oceans from which pearls and corals are recove ed and which are now separated would one day meet each other and high-prowed vessels would

pass through them. This prophecy was fulfilled by the construction of the Suez and the Panama Canals. The oceans that are joined together by these canals are well known for their pearl fisheries and coral. This is a fact of the modern times and no myth. No astrologer or charlatan could make that prophecy 1300 years back. Does that not show that the Holy Quran is a true revelation from an All-Knowing God. Does it not prove the existence of God Himself?

3. *The Space Race*

Referring to the space race that was to take place between Russia & America, the Holy Quran says: "O company of Jinn and Men! If you have power to go beyond the confines of the heavens and the earth, then do go. But you cannot go save with authority. Which, then, of the favours of your Lord will you twain deny?" (55 : 34)

In this verse "Jinn" (meaning hidden) refers to people who do all things behind an iron curtain and "men" refers to a body of people whose plans and projects are made public and where everybody in society is taken into confidence.

This verse refers to the attempts to be made by the two blocks, the Russians and the Americans, to go beyond the confines of the earth and the atmosphere. The word "heavens" in the Holy Quran is frequently used for the atmosphere. Voyage into space is strictly modern a thought and nobody could ever conceive of it 13 centuries ago. The Holy Quran is the only book on earth which predicted such a happening. And mind you, this was predicted by a completely illiterate person who lived in the desert solitude of Arabia. (peace and blessings of God be upon him).

The Russian astronauts claimed that they went aloft into the heavens but found no trace of God. The Holy Quran predicts that such a claim would be made and refutes it by saying: "But you cannot go save with authority". This means while you go aloft you dare not break the laws ordained by God.

Reference to these laws is made at another place in the Holy Quran where God says:

"And for you there is an abode on the earth and a provision for a time. Therein shall you live, therein shall you die and therefrom shall you be brought forth." (7 : 25-26).

This means that it is impossible for man to live in conditions other than those obtaining on earth———conditions that have been preordained by his Creator. How foolish of man to feel exultant over his efforts and to deny God's existence when every second of his life he depends upon favours bestowed by Him in the form of a perfect brain and body, and the food, drink, and air he enjoys.

KHILAFAT LIBRARY

4. Jets, missiles & Atom bomb

Then referring to the final clash between the two said blocks the Holy Quran says:

"There shall be sent against you a flame of fire (from above) and smoke; and you shall not be able to help yourselves.

"And when the heaven is rent asunder, and becomes red like red hide, which, then, of the favours of your Lord will you twain deny"? (55 : 36-39).

Here reference is made to rockets and missiles and atom bombs by which flames of fire would be thrown from above and smoke screens would be used.

This revelation shall be fulfilled in the near future. Everybody can now foresee the clash. It may not be easy to predict the end even now. But the Holy Quran predicts the ruin of both.

Do not these revelations and their fulfilment prove the existnece of God. Here only a few instances have been mentioned. Otherwise the Holy Quran is full of them. It also predicts the establishment of links with other heavenly bodies. Anybody who desires to know more is advised to read the Holy Quran and its commentary as given by the Present Head of the Ahmadiyya

Movement. Contact in this connection can be made with Foreign Missions Office, Rabwah, West Pakistan.

Now a few words about the prophecies of Hazrat Ahmad of Qadian, the Promised Messiah and Messenger of the latter days :

1. The Czar of Russia.

In 1905 Hazrat Ahmad of Qadian predicted a clash between the Great Powers of the world and said in particular that as a result of the upheavel the Czar of Russia (then the most powerful potentate) would be reduced to a very abject state.

It is a well-known fact that when the communist regime came into power the family of the Czar was shamefully dishonoured and finally shot before his eyes and he himself met with a sad end. This prophecy was fulfilled many years after the death of Hazrat Ahmad (peace be on him).

2. Nadir Shah

Another of Hazrat Ahmad's revelations runs as follows :

آہ نادر شاہ کہاں گیا

"Alas ! Where is Nadir Shah ? "

This prophecy was fulfilled (again after Hazrat Ahmad's death) when Ameer Amanullah Khan (ruler of Afghanistan) was driven out from his country by a water carrier, and General Nadir Khan, convalescing in a Paris hospital, was invited by his countrymen to come and help restore order in the land. He became the first Afghan monarch to assume the title of "Shah" (king). Thus a part of the revelation was fulfilled by his return to Afghanistan and assuming the title of "King".

Then a few years later he was unexpectedly shot and the whole nation mourned his loss bitterly. The words "Alas ! Where is Nadir Shah", referred to his death which fulfilled the prophecy over again.

3. Migration from Qadian & the Return

Another of Hazrat Ahmad's revelations says :

"The stain (or calamity) of Migration".

This means that the Head of the Ahmadiyya Community will have to migrate from Qadian, (East Punjab), the headquarters of this Movement.

KHILAFAT LIBRARY

Still in another revelation it is pointed out that Qadian shall be restored without fail. The first revelation was fulfilled when India was partitoned into Bharat and Pakistan. Qadian, in East Punjab, became part of Indian territory and the Present Head of the Movement had to migrate from there.

The restoration of Qadian is closely linked up with Kashmir, because it (Qadian) is situated in Gurdaspur, a district which adjoins the frontiers of Bharat (India) and Kashmir, and forms a link between the two. We hope that the time has come when Kashmir Problem will be settled in our favour and we shall be able to return to our headquarters.

These prophecies and their fulfilment is a clear proof of a Living, All-seeing, All-Powerful God. I now conclude my comments with a quotation from the *Introduction to the Holy Quran* by the Head of the Ahmadiyya Community :

> "It (the Holy Quran) emphasizes that God has always sent down His word by means of revelation in times of darkness and that He manifests His powers through extraordinary signs and thus gives irrefutable proof of His existence. The prophets and their true followers are indispensable for the purpose of creating in man's minds perfect faith in God. If God were to cease to manifest His attributes through the prophets and their followers, mankind would become a prey to doubt and uncertainty and firm faith in the existence of God would disappear. It is imperative, therefore, that so long as mankind continues to exist, divine revelation should continue to descend upon some

of them. Faith in the existence of God can be maintained only through this means. From the inception of the universe God has spoken to man through His prophets down to Jesus and on to the Holy Prophet of Islam, just as He has throughout continued to manifest His attributes of creating, hearing and seeing. In the same manner He will continue to speak till the end of time to His chosen servants and will continue to manifest His existence by these means''——

My comments have become rather lengthy but I have taken this opportunity to express the true viewpoint of Islam as taught by Hazrat Mirza Ghulam Ahmad of Qadian, the Founder of the Ahmadiyya Movement in Islam.

BOOK REVIEWS

KHILAFAT LIBRARY

The Worship of the Sky-God

By EO James, University of London, The Athlone Press.

(25 S., 1963. pp. IX, 170 and index.)

This scholarly book consists of the author's seven lectures delivered as the sixth series of lectures on the Comparative Study of Religion under the Louis H Jordan Bequest at the School of Oriental and African Studies in the University of London.

Yet another example of organised Western interest in the study of religion; religion *as such* which is often descirbed as comparative religion or religion as social science. The bequest now about 15 years old comes from the Rev. Louis H Jordan who willed away the greater part of his estate to the School of Oriental and African Studies to be employed for the furtherance of studies in Comparative Religion, to which his own life had been devoted. Part of the funds were to be used for the endowment of annual lectures on the subjebt. The lecturer is required to deliver 6 - 8 lectures and produce comparative study of at least two important religious traditions. The conditions also stipulate that the manuscript shall be completed ready for publication and placed in the hands of the school authorities some time before they are delivered, so that their publication soon after is assured. These details should inspire and guide us in creating and administering similar lectureships in our country. How well are riches put to use when they are converted into bequests for the promotion of scholarship, how important to ensure that the output measures up to the highest possible standard and is ready for publication soon after it is made public through delivery at the place appointed by the bequest. However, the present lectures are excessively learned, too learned, in fact, for any ordinary reviwer who has not read at least a portion of the sources cited by the author to produce a worthwhile review. Books on comparative religion altogether tend to be too learned to be handled fruitfully by ordinary readers; which seems unfortunate,

because the question that arises is what use are books on religion, the universial interest of men and women, learned and lay, and living in parts of the world, advanced and backward, if even books on religion are to be made inaccessible by their learning, their specialised vocabulary and their forbidding theoretical constructs? Something is evidently lacking in the current conception of comparative religion. Or is it the well-known fondness for ideas, distinctions and hypothesis making which is the West's peculiar achievement as well as its peculiar malaise?

Nobody should be led by this to hold Prof. E. O. James or his work in anything but the highest esteem. Learning and well-meaning use of learning cannot but be accorded the highest respect, for such well-meaning effort is bound sooner or later to result in something universally significant and practically important.

Prof. James has written a large number of very scholarly and important books. The present one is about the worship of the Sky-God. Evidence for it apparently exists in the Judaeo—Christian, the Indo-Asian and the Greco-Roman cultures. The present reviewer——with no claim to any knowledge of the subject—is disposed to think that the Sky-God, like other symbols and images of the One Supreme, Universal Deity, has been understood now literally, now as a metaphor. Once this is understood much of the difficulty and novelty of the subject disappears. The great leaders of religion have looked up to the sky in prayer, supplication and submission and there has never been any doubt that the sky has been nothing more than a symbol for the One Invisible God. Have we any case, then, for treating the sky-God except as an understandable corruption of the symbolic representation of the One and Only God cherished by primitive as well as modern man? Jesus Christ looked up to the sky in prayer in the garden of Gethsemane. Abraham left Hagar and Ishmael in the wilderness of Hejaz while Hagar was entreating him to explain whether it were under God's command he was so doing; upon which Abraham silently

pointed to the sky above, meaning it was under God's command. Such symbolic use of the sky does not mean the sky is God; even though people can be found who will confuse a symbol with the reality which it symbolises.

Prof. James's treatment of Islam is of the usual Western kind, superficially careful about his facts but not half willing to concede their spiritual meaning.

Comparative religion—as a science—has yet to find its feet and foundation. Its aim, scope and methods need to be laid down more clearly. Also, until now it has been and still is in the hands of Western—and Christian—scholars. This is no fault of these Western scholars. Still it is true that the science needs to have a much wider circle of votaries and students; how this may be done is of course another very important question. One remark may be permitted. A study must not go round and round, only enlarging its facts and the number of issues it raises; it must go further forward. This is the quality of science and of religion —at least when viewed in the context of history. Comparative religion must be accounted as a failure, unless it can prove its capacity to go further forward.

Prof. Q. M. Aslam

(*Punjab University, Lahore.*)

KHILAFAT LIBRARY

BOOKS ON ISLAM
AND ON
COMPARATIVE RELIGIONS

1. **Ahmadiyyat or the True Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 PP.
2. **Invitation to Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 345 PP.
3. **What is Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 PP.
4. **New World Order of Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 PP.
5. **Islam in Africa** *by* Mirza Mubarak Ahmad
6. **Our Foreign Missions** *by* M. Mubarak Ahmad
7. **Where did Jesus Die** *by* J. D. Shams
8. **Islam** *by* J. D. Shams
9. **The Christian Doctrine of Atonement** *by* Dr. Mufti Muhammad Sadiq D.D. S.S.P. (London)

Can be obtained from :

The Review of Religions,
Rabwah, West Pakistan.

PSALMS
OF
AHMAD

By

SUFI A. Q. NIAZ

Price Rs. 10

Can be had from :

THE REVIEW OF RELIGIONS
RABWAH, West Pakistan.

Regd. L. No. 5746

'Al-Bushra'

Illustrated Quarterly Journal in Arabic.

Published by :

Al-Jamia Ahmadiyya, Rabwah,
West Pakistan.

ARTICLES CONTRIBUTED BY
EMINENT WRITERS OF THE ARAB WORLD.

Annual Subscription :

Pakistan Rs. 5.00
Other Countries Sh. 10/-
—Post Free—

KHILAFAT LIBRARY

The East African Times

AN ENGLISH LANGUAGE MAGAZINE

Published fortnightly in
KENYA

on

CULTURAL, SOCIAL, RELIGIOUS, EDUCATIONAL,
POLITICAL AND CONTEMPORARY AFFAIRS OF
KENYA AND E. AFRICA.

Annual Subscription Sh. 10/-

Write to :

P.O. Box 554
NAIROBI, KENYA